

# THE American Missionary.

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## AMERICAN MISSIONARY ASSOCIATION.

### REJOICINGS IN JAMAICA.

All who have read the narrative of Thome and Kimball, giving an account of the early workings of emancipation in the British West Indies, will remember their thrilling description of the manner in which the people of Jamaica received the precious boon of freedom. It was a scene never to be forgotten by those who witnessed it, or who have read the description referred to.

The colored people of Jamaica seem to hold it in vivid remembrance, and appear to have been more intensely excited, as the time came for our President's new proclamation of freedom for the slaves of rebels in this country, than any of our own people were. There is a reason for this. There, a whole people had been born in a day, and having for twenty-five years enjoyed the blessing then given, and the many blessings following in its train, their hearts went out in warm sympathy for their brethren and sisters in this country, who they supposed were entering upon a similar experience. It speaks well for the people of Jamaica. It is an overwhelming argument for liberty, and a strong testimony in favor of emancipation.

At, and around our mission stations, as the eventful day was approaching, the people resolved that they would arise from their beds at midnight, Dec. 31st, light up every house, and welcome the

new year by a prayer of thanksgiving to God, in behalf of their brethren in the United States, and of supplication that His blessing might rest on our President, as the agent in God's hands, for the accomplishment of so great a good. This they did.

One of our missionaries wrote, Jan. 1,

"As the old year passed out and the new came in, Richmond bell rang out its peal, furnishing to those high up on our hill top, a signal to kindle their beacon light, which would be seen and recognized at Chesterfield, as an outburst of their joy over God's last gift. The reports of their guns echoed finely among the hills and their hurras almost upset some of us. Two miles further east, Mr. Newman's people sang all night, and were plainly heard from Eliot, so that I told the family this morning, we were indeed between two fires. About ten o'clock (in the morning,) Mr. Newman's people could be heard singing as they approached, in the windings of the pass. As they came into the yard singing "O, that will be joyful," and halted under the British flag, (we ought to have had our own beside it,) and cheered and fired their guns, tears made a child of me, the whole seemed so like a breath of the tide of feeling which must be sweeping the States to-day. The meeting afterwards, was one of those in which a mighty influence sweeps all before it, everything bending to and swell-

ing the general tide, a perfect success yet not to be described in its subtle effects upon the soul. Mr. N. was interesting, temperate and eloquent, just what was wanted. Mr. T's. whole soul was on fire, with deep feeling, and yet, he was very quiet, comparatively speaking, in the expression of it. Mr. W. gave us the most capital series of hits you can imagine. Mr. P. came in during his remarks, and followed, confirming most important points already touched, without being aware of it. The singing was full of spirit. Two or three times, since I have been writing, I have heard the children singing in the pass. Mr. N's songs will be household-words."

### SANDWICH ISLANDS.

FROM REV. J. S. GREEN.

November 27, 1862.

This has been our Hawaain Thanksgiving day. In a sermon preached at Fort Street church, it was remarked, among other things showing our obligation to God, that to Him we owe the blessings enumerated in the call for the observance of a day of thanksgiving and praise, the "enjoyment and perpetuity of our religions, political, civil, literary and social institutions; plentiful crops, general health; domestic peace, and freedom from foreign troubles."

These blessings everywhere rich, are the more worthy of grateful commemoration by us, inasmuch as they are all recent trophies of the Gospel. For consider *where* we offer our tribute of praise. In this our adopted home, reclaimed from gross heathenism by the simple preaching of the cross. Within the recollection of some of us, none of these institutions had been planted on these shores, from which the blood of their reputed discoverer had scarcely been washed. Only forty-two years ago, when the little untitled band of American Missionaries landed here to tell all, chiefs and people, the "only name under heaven given among men whereby we must be saved," darkness covered the land, gross darkness the people. The true God was unknown. The name of Jesus so sweet to the believer, had not broken upon the ears

of a single Hawaiian. True the gods of Hawaia had begun to be repudiated, and the cords of superstition to be somewhat loosened, yet the fierce spirit of idolatry had not been so thoroughly exorcised as to save the mass from a relapse to its former state, had not the gospel been at hand to urge the claims of its divine author. There were then no religious institutions for which to be thankful. Nor was there "the shadow of good things to come" in the shape of political or civil institutions. The iron hand of despotism lay heavily on all, crushing all beneath its weight. None of the common people dreamed of rights, political or civil, as belonging to them, save the right of submitting uncomplainingly to the irresponsible will of the despots on whom, in approaching, if their shadow fall, life was the instant forfeit. As in the early period of the christian church, it was true of Hawaiians, tho' in a total different sense. "Neither said any of them that aught of the things which he possessed was his own."

As to literary and social institutions, I need not say they were perfect misnomers among a people without a settled language, without letters, and destitute of those social ties with which God has bound His people in the family relation. Plentiful crops, general health, and domestic peace were as seldom enjoyed as civil or religious blessings; for till the gospel was proclaimed, indolence and improvidence forbade that their fields should laugh with abundance, or that disease and death should be kept at bay; while polygamy, concubinage and promiscuous intercourse of the sexes, followed by infanticide, laid the axe at the root of domestic peace, and turned what should have been the quiet and bliss of the family relation into a very hell of discord and strife. Freedom from foreign troubles which we commemorate, to-day, is almost the only blessing known in 1820, and this simply because Hawaia was so isolated, so remote from other lands as to save it from foreign intervention; but this exemption, as we all know was of short duration. More than once we have seen the nation brought into extreme peril, from this cause, so that we may well praise the Lord to-day, for freedom from foreign troubles.



The detail of labor and trial, of reverses and success, in the conflict which, during the last forty-two years have been waging between the powers of light and darkness, cannot here be given. To human view the conflict was most unequal. Like the stripling David going forth with his shepherd's sling and a few smooth stones out of the brook, to Philistia's champion, Goliath of Gath, at the sight of whom the hosts of Israel fled in dismay, so the little band of Protestant missionaries of 1820 with their successors in the work, strong only in the Lord and in the power of His might, attacked the forces of darkness, marshaled under the prince of the power of the air, the spirit that now worketh in the children of disobedience. And now at the end of forty-two years of toil, and privation, of prayer and travail in birth for the people of our charge, we *can* and *do* exclaim with Samuel the prophet "Hitherto hath the Lord helped us," and with the Psalmist, "The Lord hath done great things for us whereof we are glad." We cast our eyes over the entire group, scarcely an inhabited nook of which has not been trodden by our feet while seeking the lost sheep of Hawaia, that we might lead them to the shepherd and Bishop of their souls—and much of which has been watered with our tears—and though we see many things painful, and few things in as great a state of forwardness as we could wish, yet the hand of God having been on us for good, the evidence of progress, physical, intellectual and moral, is exceedingly striking. Indeed we may challenge the world to produce a parallel to the change here effected in so short a period. We claim for the Hawaiian nation the appellation *christian*. This claim we contend, can be sustained by similar evidence as is urged and admitted in behalf of England and the United States, viz: the enjoyment and perpetuity of religious, political, civil, literary, and social institutions. To God most merciful are we indebted for these rich blessings. In view of them in this our adopted home, in taming the ferocity, and cleansing the pollution of the once wild and polluted Hawaiians, and thus preparing for us a pleasant and quiet residence, we gratefully exclaim, "What hath God wrought."

And now, brethren and friends, what in view of these considerations, will we do? I do not ask, what to repay the debt which we owe our gracious Lord. This we can *never*, *never* repay. But what to show our sense of gratitude to our Benefactor, our heavenly Father, our gracious Redeemer, for His amazing love! Let us resolve to devote to His service all that we are, and have, and hold dear. On the altar of consecration, let us lay our time, our talents, our possessions, our influence—our bodies—our souls—our every faculty; and joyfully say,

"Here Lord, we give ourselves away,  
Tis all that we can do."

Accept, God of mercy, the unworthy gift, and crown us thine everlastingly.

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From the EARLY DAWN, published at the Mendi Mission.

### The West African Company.

We observe in the "African Times" of Oct. 23d the prospectus of this company, which has for its object, the development of legitimate commerce on this coast, and especially a trade in cotton, palm oil, &c. We believe that such an organization, conducted on correct principles, would not only be a pecuniary success, but a blessing to Africa and the world. We think this would be especially true, if the development of a trade in cotton were made a prominent object.

There is unquestionably a very considerable quantity of cotton produced within reach of the navigable waters of the Sherbro, and such cotton can be purchased at a very moderate price in exchange for cash, or European goods.

We have long believed that if a central agency were established here on this island, and sub-agents were sent to the head of boat navigation of the rivers that run into the Sherbro, with instructions to give specific attention to the development of a cotton trade, (in connection with other branches of commerce) a considerable quantity of cotton would be at once obtained, and its production materially promoted.

We look upon this as the only feasible plan of obtaining cotton from this coast.

**Slavery.**

We regret to see in that excellent little paper, "Iwe Irohin," of Oct. 4th, an apology for the system of African slavery.

In noticing the capture of a slaver, and commenting on the slave trade, the editor says,

"Yet we must remember that slavery is recognized throughout the Bible, not only in patriarchal times and under Mosaic law, but also very distinctly by St. Paul," &c.

Yes, slavery is recognized in the Bible, in both the Old and New Testament, just as adultery and murder are recognized—as a sin against God, and crime against man. The Mosaic law recognized slavery in the command (Ex. xx, 16.) "He that stealeth a man and selleth him, or if he be found in his hand, he shall be surely put to death. St. Paul speaks of slaveholders in 1 Tim. 1. 10, where "men stealers"—that is the slave-dealers—are classed with "murderers of fathers and murderers of mothers," and other vile criminals.

Will not our good brother try again, and the next time give his trumpet a more certain sound?

**Items of News—War in the Kittam.**

We learn that there has recently been much severe fighting on the Boom and the Kittam, and that the Tucker party has been successful. We also learn that they have brought war to Sea Bar, capturing the town of Bohull. At the same time the blockade of the Boom has been abandoned—or at least greatly mitigated—and large quantities of produce have come down from the factories on the Boom.

Efforts are now being made to collect the chiefs, and effect a peace; through the good officers of the English Government. We trust that they will be successful.

At the same time war has broken out on the Little Boom between the Mongray people, aided by Chas. Tucker of Kaw Mendi, and Kalifah chief of Bamah. A war party has taken possession of the mouth of the Jong, and is engaged in robbing the passing canoes of traders and others. There is organized robbery carried on within British territory, against British subjects. We trust that our

English protection will not be merely in name.

We learn that Mr. Richard Miles has resigned his connection with this mission.

Mr. and Mrs. Winship are meeting with much encouragement at their station in the Bargoo. —*Early Dawn.*

**A BRIGHT FUTURE FOR AFRICA.**

Light is dawning where night, almost primeval, has reigned. There are decided evidences of encouraging progress in the work of Africa's elevation and evangelization. The slave trade is giving way to legitimate commerce. The merchants of England are now organizing a trading company with a capital of one and a quarter million of dollars; and another project representing two and a half millions is on foot for general banking operations in Western Africa. A line of monthly steamers has proved successful and profitable, bringing Liverpool in "almost as frequent communication with the interior of Africa as ten or twelve years ago was had with Constantinople." Surely the vast material resources of this region are being developed. At the same time the Gospel is becoming rooted at various points, and is advancing.

At Bathurst a recent visitor remarks:—"The Wesleyans have a membership of six hundred, including two preaching places on the mainland where they have classes, but not many communicants. They have four chapels, fourteen local preachers, seventeen prayer-leaders, and nineteen class-leaders. There is preaching at all their chapels each Lord's day, and at the principal one there are two services every Sabbath. This chapel is built after the European style, and will seat about seven hundred persons." The Episcopal Mission on the Rio Pongas, commenced twelve years ago, has connected with it two clergymen, a daily school of eighty children, and thirty-two communicants. On Sunday three hundred persons attend religious services.

Sierra Leone, according to the census taken in 1860, had 11,418 dwellings, with a population of 41,624, of whom 15,782 were liberated Africans, and 22,593 were born in the



colony; 3,351 were Pagans, and 1174 were Mahomedans; 15,180 were Methodists; and 12,954 were Episcopalians. 11,006 children were taught in the schools. The customs receipts have increased to one hundred thousand dollars, and the internal trade is steadily growing—a number of native traders having latterly started in business.

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The success which has attended Christian efforts in Western Africa, mostly put forth within the last thirty years, gives encouraging promise of a glorious future. It is within the bounds of truth to assume that along the west coast of this continent there are one hundred and fifty churches, with twenty thousand hopeful converts, and two hundred schools are open, with twenty thousand children under instruction; twenty-five dialects have been mastered, into which portions of the Scriptures and religious tracts and books have been translated and printed; and that some knowledge of the Gospel has reached six millions of debased Africans. From the Gambia to the Gaboon, a distance of two thousand miles, there is perhaps not a village where a visitor would not be saluted by the natives in the English language.—*Col. Herald.*

### A GREEN SPOT IN THE SEA.

Lying on our table is a little photograph of a bamboo meeting-house, standing on piles, with strange-looking trees about it, betokening a foreign climate. It is an African mission-chapel, planned and built by the hands of the good missionary who preaches in it, and may God bless his labors!

The station is Corisco Island, and the missionary is Rev. Cornelius de Heer.

Corisco is a crumb broken off from the West Coast of Africa, lying a few miles from the Equator, and a few miles from the mainland; round as a cart-wheel, and about three miles across; hilly and picturesque, but lifting no points higher than eighty feet from the water-level; freshened, amid the salt sea, by two little lakes and a running brook; monotonous in climate, having rain three-quarters of the year, and unvarying sunrise and sunset at six o'clock morn and night; yielding from its soil bananas, limes, sweet-potatoes, and the common tropical fruits;

populated by 1,200 copper-faced negroes; and planted with a mission station of three missionaries, sustained by the Old-School Presbyterian Board.

The natives are a well-built race, tall, graceful, and often handsome; cheerful, affectionate, and social; loving music, and singing songs at their daily labor; and speaking a rich-sounding language, that renders oratory and eloquence common in their public assemblies. They practice (except the little company who, through conversion to Christianity, have learned "a more excellent way") the ancient heathenish fetichism, or the religion of charms; circumcision, though they had never heard of the Jews till told by the missionaries; and polygamy, buying and selling their wives, and compelling them to the labors of the field. They have no institution of government except the varying decrees of the populace expressed in mass-meeting.

This singular community, isolated by the sea, a little world by themselves, are, one by one, accepting Christianity and the civilization which everywhere follows it. Three earnest men preach to the people every Sabbath-day; 87 natives are written upon the roll of church-membership; the Sunday-schools gather 160 children; and a day-school, in which English is taught, and the English Bible is a text-book, numbers 80 students. We have seen some letters written by these young islanders, in which, from the handwriting, from the good spelling, and from the felicitous style, one would suppose that the authors were graduates from a Yankee high-school. The chief object of this school is to raise up a native ministry not for the island alone, but for the wide coasts of the continent near at hand.

Mr. de Heer, a Hollander by birth, but an American by long residence and labor in this country, went to Corisco about seven years ago; and that little green spot, ever since, has been growing greener under his hand. He and his co-workers, encountering the obstacle of an unwritten language, immediately set themselves, with pen and ink, to the brave task of rescuing it from the lips of its musical speakers, in order that the Bible might be translated even for so little handful of God's needy children. A consid-



erable portion of this translation having already been made, Mr. de Heer has brought the manuscript to this country to be printed, together with some little books of primary instruction, and expects, as soon as these are issued from the press, to return to his people. *The isles shall wait for Thy law*, said the prophet. So waits now the Isle of Corisco. May fair winds speed the ship that shall bear thither the glad tidings of great joy!—*The Independent*.

### Supply of Cotton.

It now turns out that the whole world almost is capable of supplying cotton. Dr. Livingstone states that in the centre of Africa it is indigenous to the soil, growing everywhere in immense quantities, and requiring only to be gathered. So, too, in Egypt; the soil is particularly favorable to the cultivation of Indian cotton, and the quantity of land devoted to it is constantly on the increase. Every part of Egypt is favorable to the growth, but especially those soils which retain moisture, although there may be an excess of humidity. The cotton plants retain their vigour for three years; but after that their productive power diminishes, and they require to be renewed. At present cotton is grown only in Lower Egypt, and chiefly in the five provinces of Kallioub, Charkieh, Dakalieh, Garbrieh, and Menouf. There is great room, therefore, for the development of its cultivation, should this be justified by the state of the market and the requirements of commerce.

Mr. Jupe, a thoroughly practical man, and withal a man of great benevolence, seems to have a thorough appreciation of the true state of the case among our American friends. He clearly sees that but for European, and especially English, support by the purchase of cotton, slavery would never have attained to its present enormous dimensions in the Southern States. He therefore suggests,—and we entirely concur with him,—that the Christian philanthropists of England should turn their attention to this all-important subject. The war, as a matter of course, must at length come to an end; and then, the blockade removed, the cotton now being stored up will be transmitted to England. By that means the material required for the manufactures will be supplied to Lancashire, and the cause of the slave will be instantly forgotten.

As the manufactures were, so will they be; with them it will be no question whence the cotton comes, it will be enough that it does come! Were principle to prevail amongst that all-important body, they would give the preference to India, Australian, African, Egyptian, and West Indian cotton. Espe-

cially would they do this if the qualities were equal and the prices the same. But if men were worthy of their English origin and habitation, they would give the preference to all this cotton, and make no American purchases, unless driven thereto by an absolute famine of materials. Mr. Jupe closes his letter, as will be seen, by the following excellent suggestion:

"First. By determining to buy nothing but free-grown products. Second. By all who can do so taking a share or shares in either the African or Jamaica Cotton Company. Third. By helping the mission to Dahomey, which, if successful, would be a fatal blow to the slave-trade; and by giving power and success to these efforts of their own or of others by earnest, believing, and persevering prayer in the name of Jesus.

All honor to Mr. Jupe; let these views be carried out and liberty will triumph. His letter is a generous and noble contribution to the cause of philanthropy and freedom.—*British Standard*.

### Beautiful Manuscripts from Negroes in Africa.

It is not generally known in the United States that there are powerful negro nations in Africa in a state of civilization so advanced, that public schools are every where established, the useful arts are practiced, manufactures and trade flourish, and the people are friendly, hospitable, and eager for knowledge.

Though all this is declared, or at least intimated, by various travelers, whose works are within our reach, few readers seem to have paid sufficient attention to them to have discovered it. Recently, however, very interesting evidence of it has been obtained in several Arabic manuscripts, procured by Presidents Roberts and Benson of Liberia, at the request of a gentleman of New York; and the mere sight of them would be sufficient to excite the admiration of our readers, by the evident skill, uniformity, and perfection of the execution. They were written at Monrovia by educated negroes visiting that place from the interior.

These writings are curious in several points of view; but as the object in sending for them was to do good on a large scale, their practical relations are worthy of the first consideration. They afford unquestionable evidence that the writers are intelligent and educated men; that they are sincere Moham-



medans, and desirous of the conversion of their fellow-men to their faith. They speak with brotherly kindness to the persons who had requested a communication from them, declare the attributes of God which the Koran has copied very faithfully from the Old Testament, and depict in forcible terms the ruined nature of man, his exposure to eternal punishment, and the mercy of God to penitent believers. Even the most rigid Protestant Christian must admit the orthodoxy of many of the doctrines inculcated, and the justice and force of the appeals made to reason, conscience, and the Word of God. The high regard expressed for Mohammed, the low regard for Christ, who is only classed with the prophets, and the absence of every idea of a Savior, will be lamented; but these and other evidences of fatal error will furnish a most solemn appeal to Christians, to extend the knowledge of the Gospel to those nations, to which education has opened for us an accessible way.

This was the end proposed in procuring the MSS., and they prove the practicability of the plan referred to, which is, to publish tracts in the Arabic language, conveying, with Christian knowledge, accounts of foreign countries with illustrative prints and map to acquaint those distant and secluded people with the condition of Christian countries, their arts, sciences, power, institutions, etc. Their ignorance of other parts of the world is forcibly proved by a *description of China*, given in one of the MSS., which is fabulous and extravagant in a ludicrous degree. . . .

These MSS., have been exhibited to us, with the accompanying letters of Presidents Roberts and Benson, and the translation of them, kindly made by Rev. Dr. Isaac Bird of Hartford, formerly missionary in Syria. He found the language in which they were written to be so nearly the Eastern Arabic that he expressed his agreeable disappointment, having believed the Western Arabic, or *Maugraby*, to differ in more important respects.

EXTRACTS FROM WEST AFRICAN MANUSCRIPT  
NO. 3. TRANSLATED BY DR. BIRD.

In the name of God, most merciful and gracious. May God bless our lord Mohammed, and thanks be to God, who is worthy

of all gratitude and praise, the forgiver of sins, the possessor of the throne of glory, who created all things by himself, who created death and life, who created the earth and the heavens, and made all creatures in the heaven and in the earth, who made the race of man from water, [spermatic,] \* \* that might show and confirm, through mercy what we wish, to every generation of people, of what time soever, even to 50,000 years. Said the high and exalted God: "We bring you forth as children, then you become old and die; and the day is coming when you will rush forth from your graves, as men that are running in a race." God, let him be exalted, says: "That will be a day that will make many faces black, and many others white."

O ye people! Fear God and serve your Lord. Do your good work before the resurrection day, and before the dissolution of death, for the present day is the day for work, and not for rendering accounts; but the coming day will be for giving account and not for work. That day God has said will be one in which money will not profit a man, neither will his children profit him, but only a pure heart. \* \*

"O you son of my brother, do not be a beast, hearing but learning not. Beware, yea, beware, lest you hear the truth without repenting, and thus debase yourself. If you are asleep, be roused; if you are ignorant, make inquiry; if you are forgetful, refresh your memory; for here are the learned, ready at hand to instruct you; and said he on whom be peace, "Seek after knowledge." \* \* \*

O ye people! remember God, and the day when you will be no longer master of any of your earthly possessions except only a winding-sheet to wrap and bury you in. Thence is a long journey, from which there is no return: and you will carry with you no treasure but that character which you obtained for yourself before death! \* \* \* But, O my brother's son! there is no good thing that a servant can do by which he will find Paradise, but it is given by the mercy of God to him that submits himself to his Lord.

\* \* \* \* \*

The book is finished. The name of the writer is Mohammed Dekr, and the place of his birth is Dekurer, and the name of his



country, Keni; the name of the great *Dar* [palace?] Mossadek; the name of the sea is Yoo-ah, and there are four roads leading to it; and the people go out from it to Sheik to gain property. And all the people of the country go and seek their fortune in Sheik.—*Independent*.

### MADAGASCAR.

The Missionary Magazine and Chronicle, (London) for Jan. 7, was almost wholly given up to intelligence from Madagascar. That Island is indeed greatly blessed in its change of rulers. The reign of a bloody persecuting Queen has given way to that of her milder son.

The new King was crowned Sept. 23. Rev. Mr. Ellis and a company of newly arrived missionaries were specially invited guests; a large body of native christians were also in attendance.

From Mr. Ellis' communications, as published in the Magazine, we make the following extract.

#### ENCOURAGING STATE AND PROSPECTS OF THE MISSION.

"I can only state that everything connected with the progress of religion among the people is, considering all the circumstances, most encouraging. I hear of scarcely any defections among them from the integrity and purity of the Gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvellous and gratifying accounts are received from distant provinces.

"I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide glorious harvest invites the reapers to the field. I hope you will be able soon to send a Missionary from England to this important province.

"I have also received visits from Christians who had come from Vonezongo to the coronation. They were anxious to obtain copies of the Scriptures.

"I received a visit yesterday (Oct. 5) from another party of Christians far to the south on the east coast. The Hova officers at the military post have been the Evangelists.

"I went with the Missionaries to the morning service at Amparibe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or Native dresses, and their calm, quiet, cheerful aspect, was deeply affecting. More than once during the service I was almost overcome by my feelings, especially when I reflected that little more than thirty years before, there was not a single believer in Christ—scarcely a single hearer of His Gospel. I could not help exclaiming more than once to the Missionaries, 'What hath God wrought?' They were all much affected, and said they never expected to witness such a sight in Madagascar, and that they had never seen so many communicants together in England. An address was given at the close by one of the pastors of Analakely, and one of the pastors of Ambotankanga closed with prayer. We had entered the chapel at nine, and it was twelve before we came out. I was tired and faint, for I had not time for more than a cup of coffee before I went.

#### FAVORABLE RECEPTION AND GRATIFYING PROSPECTS OF THE NEWLY ARRIVED MISSIONARIES.

"August 30th.—The King sent off early in the morning four officers of the palace to welcome the Missionaries, and conduct them up to the capital. General Johnstone called and said he would go with me to meet them, and Captain Anson also went to invite them to take refreshment at their quarters. The Christians were busily preparing their homes for them. They had made them look very comfortable, and had provided a most abundant supply of provisions. I went to the brow of the hill, and saw them in the distance. We descended, and at the bottom of the hill on which the city stands, met and welcomed them—that is, the first detachmen



of their party, consisting of the two married couples and Mr. Staggs.

"When I introduced the Missionaries to the King and Queen, they both expressed themselves much gratified by their safe arrival, and by the prospect of instruction and improvement to their people. They also expressed much pleasure at the arrival of English ladies, and more than once said, 'May God bless you, and preserve you in health and comfort here.' The General and the other English officers also publicly congratulated the Missionaries on their arrival.

#### INTERESTING TRAITS IN THE CHARACTER OF RADAMA II.

"I hear continually of the great clemency of the King, and am not surprised at the affectionate feelings with which he is regarded by the people. I have been told by an officer who knows him well that, while *Prince of Madagascar*, he used to be deeply affected at the suffering and misery inflicted on the people, and the false promises by which they were often ensnared to their ruin. Some officers, his most particular friends, have told me of many of his attempts to mitigate the severities of the late Government. They said that when they first united themselves with him he said, 'our great object must be to lessen the sufferings of the people, to prevent unjust accusations, and undeserved and excessive punishments; to rescue, if possible, those sentenced to death, and to do all we can to save the lives of the people. God will help us, for it is right to do it, and God will protect us.' In carrying out these purposes of justice and benevolence, they had often been in great danger, but had never been apprehended. The Prince said also, 'We must study the customs, the feelings, and the habits of the people, that, while we try to do good, we may not be entrapped, and put to death. We must not make any boast or stir about what we are doing; let the people find out what our motives are by our doings. We must always do good—all kinds of good.' These officers said that, by night and day, in darkness, storm, and rain, the Prince would be with them, sharing all their dangers, never deterred by any difficulty from either going to the high authorities and pleading for the prisoners and the oppressed, or to favor the escape of others who were sentenced to death. His great wish was that the people should be free, enlightened, and prosperous. He had, therefore, on his accession to the throne, recalled all from banishment, abrogated all

cruel laws, giving liberty of conscience to all, set free all the prisoners taken in war, and sent them home with presents.

"I am much struck with the increased sagacity of the King, with regard to any public measures submitted to his consideration, and with the progress he has made since my last visit, in general information, and in the power of judging of men and things; his cordiality to myself is unabated, though it is often severely tested.

"When the French and English embassies were on their way to the capital, it was announced to the King that General Johnstone, the head of the latter, had set off from Tamatave, and was coming to put the crown on the head of the King at the coronation. The King said, 'The French say they are to put the crown on my head—now the English say they are coming for that purpose. They can't both do it, for I have not got two heads for each of them to crown. Go and ask my father, Mr. Ellis, what I am to do.' I was obliged to attend this summons. Though very early in the morning, I found the King, as usual, consulting with some of his officers, as he rises early and transacts a great amount of business before breakfast. I endeavored to explain the mistake which had arisen from the expression, '*assist* at the coronation.' But I also said I thought the coronation was a great national act, appertaining in its responsibilities to the Malagasy alone, and should from first to last be performed by themselves. The King said that was his own view of the transaction, and that as he had received the authority he exercised by inheritance, he should assume the symbol of it neither from France nor England. The Secretary afterwards told me that the King had decided to take the crown and place it on his head himself.

"The King appears deeply sensible of the respect due to religious observances, and is keenly alive to impressions of compassion or kindness, as for instance, when the letter from Queen Victoria was presented by the embassy, the broad black mourning border seemed to affect both King and Queen with a kind of tender reverence; yet, with the constitution of a southern clime, he is easily excited to a kind of exuberant vivacity. When, during a conversation we had lately in presence of the Queen and others, some comparisons were drawn between the compassion of Queen Victoria towards the poor and afflicted and his own kindness to the persecuted Christians, the King looked to me, as if for my approval. 'I said he had, in many respects, all that could be desired by a people in their King.' He looked grave, and said, 'Mr. Ellis knows what is in my heart; he knows that I desire to know and serve God. I pray to God to enlighten my mind, and teach me what is right, and what I ought to know and do.' The company appeared all very much interested in these remarks.



# American Missionary

NEW-YORK, MARCH, 1863.

## SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

The friends of Missions will rejoice to see in this number, reports of the special presence of the Holy Spirit, at some of the mission fields among the freedmen. Rév. Mr. Porter, (Chaplain at Memphis,) says there is a revival of religious interest at the negro village near there; and Mr. Litts' letter from Hampton, V., says a great and good work has commenced there. Let us pray that the transition of the people from bondage to freedom, may be everywhere followed by the converting influences of the Holy Spirit, that they may become freemen indeed, Christ's freemen.

We are happy to learn that our friend Mr. C. B. Wilder, "Supt. of Contrabands" at Fortress Monroe, has been fully authorized by Government to locate the freed people, for a year, on any of the lands of the secessionists in that district, and encourage and protect them in their cultivation of them.

## THE FREEDMEN.

The action of the Government, in incorporating the colored people into the army, creates a new era in their history; it recognizes their manhood, gives them a status in the nation, and is an open acknowledgement of their value to the country in the time of its peril. It gives new interest to all operations for the improvement of the freed people, and necessitates measures for the protection of large masses of women and children, and for their employment, and, thereby, their

subsistence, while the men are in the army.

The authority, given by Government, to appropriate the confiscated lands in Eastern Virginia, to the use of the freed people, will be of great advantage to them, and, if they can be supplied with agricultural implements and seeds, and some advances, until the crops are grown, the results of their labor will be sufficient for their support.

But the system which has heretofore been adopted at Port Royal, in S. Carolina, and is now to be tried elsewhere, will call for increased measures for the supply of all the plantations with teachers, and religious instruction. To supply this demand there must be a spirit of liberality which nothing but the love of God, and a true appreciation of the exigencies of the country, and of this great work, can secure.

Our Reports from missionaries this month, will be read with interest. At some points in the South West great outrages have been perpetrated on the freedmen, but at other points there is a disposition to protect them and promote their comfort.

The large number of freed people at Memphis has led to further steps, on our part, to supply them. A female teacher is laboring there, and Rev. Mr. Wright, heretofore located at Columbus, Ky. will go to Memphis, to which place he was originally appointed,

Measures are being taken to establish a mission among the 8,000 freedmen at St. Louis, Mo.; and from correspondence from down the Mississippi, we believe, that notwithstanding some recent military reverses, we shall soon be able to establish missions at various points there.

We have a large number of applicants for positions as teachers, but a larger number of ordained missionaries are needed. They should be men of fervent piety, and able to maintain their positions, and command respect from the officers of the army.



### Arming the Blacks.

The bill to arm negroes to put down the rebellion, was passed, on Monday, Feb. 2, by the House of Representatives—Yeas, 83; Nays, 54. It provides that the President may arm such number as he may deem necessary for a term not exceeding five years, their rations, clothing and equipments to be the same as for other soldiers, and pay not to exceed present rates; to be officered by white or black persons, and governed by the Articles of War, and such special rules as the President may direct. But no black officer can exercise authority over white officers or men; nor shall privates or laborers of color receive more than \$10 per month. There is a proviso that no slaves of loyal owners shall be thus employed, nor shall any recruiting offices be opened in Delaware, Maryland, West Virginia, Kentucky, Tennessee, or Missouri, without the consent of the Governors of those States.

### The Western Freedmen's Aid Society.

A society called the Cincinnati Contraband Relief Commission, was formed a short time ago, at Cincinnati. At a meeting held Jan. 19th, eight of the members presented the following paper, as embodying what, in their opinion, should be the principles and objects of the Commission.

The undersigned, members of the Contraband's Relief Commission, present to the Board, the following *Resolution* as embodying the principles which ought to govern the Commission in its action; the objects for which it should labor; and as presenting also, a measure essential to its success;

*Resolved*, That while the present physical wants of the Freedmen should receive immediate attention, and should be relieved to the extent of our ability, this need not, and should not delay, for one moment, the far more important work of providing for their intellectual culture, their moral and religious wants, and for their general welfare: that, as by the *Proclamation of the President*, and the preceding act of Congress, more than three millions of slaves have been made legally free; and as these have been declared to be men and citizens by the Supreme authorities of the land, it is our duty to recognize them as such, and

to use all means in our power to fit them for their new condition, and thus aid the *Government* in carrying out its just and benevolent intentions: that we are bound by every consideration of justice and humanity to secure and maintain the right, so far as we are able, to instruct and elevate them; to render them self-supporting, and even producers of wealth, instead of being objects of charity: and to prepare them as speedily as possible for the duties and privileges of freemen: that this will be most effectually done, not by bringing them *North*, but by locating them on Southern soil, and organizing their labor there.

This paper was rejected, by the casting vote of the President; when the members presenting it withdrew, and formed a new society called,

"The Western Freedmen's Aid Society."

Rev. C. B. Boynton, pastor of the Vine St. Congregational Church, Cincinnati, is Secretary of the new society; and Levi Coffin, its General Agent. Goods and clothing from our friends in the Western States, should be sent to Levi Coffin, corner of Broadway and Franklin St., Cincinnati.

## HOME MISSIONS.

### OHIO.

FROM REV J. A. R. ROGERS.

Decatur, Brown Co. Jan. 28, 1863.

Though my temporary field of labor is in Southern Ohio, instead of Central Kentucky, I am not away from pro-slavery influences. There is a type of prejudice against the negro, in this region, quite as malignant as any existing in the slave States. I am sorry to say that colored children are not allowed to attend the public schools; though we have some among us as bright, well-behaved, and anxious to learn, as any who are white.

During the past year, there has been a decidedly spiritual growth in this church. In the case of some members, the progress in the divine life has been most marked, manifesting itself in some, in incessant tenderness of spirit, in others in deliverance from fear of death, and in others still, in a deeper interest in God's word and the preached Gospel. I think



too, we are learning to apply the principles of love to our habits and modes of daily life. Two brethren, during the year, have given up the use of tobacco, one of them seventy years of age, and with improvement to his health.

A year since, the church numbered sixty members. Since then, twenty-two have been added to it, sixteen upon profession of faith. Three have died in the service of their country. The calls upon the benevolence of the church, have been more frequent and urgent than ever before, and have been responded to with great alacrity. Notwithstanding the number of these calls, the recent collection for the American Missionary Association was \$120, against \$68, last year. In view of the ability of the church, it was probably the largest Missionary collection ever made in this region.

Measures are now being discussed for securing, on the part of each member of the church, a more thorough and systematic study of the Bible, with a view to a practical application of the truths learned, and for giving to each member some field for christian labor. If it would be a disgrace to our armies never to drill and develope their powers, or make more than mere skirmishes against the enemy, when it could be done without great inconvenience, is it not a burning shame that the church of the living God does not arouse herself for the work of putting down the great rebellion against her Lord—a work which He has specially directed her to perform. Let us not content ourselves by saying that human agency is of no use without the Divine, for when our Lord gave us this work to do, He promised to be with us. In my own case, I find that the more fully I realize the necessity of the co-operation of the Holy Spirit, in order to any good results, the more I am encouraged to labor hopefully.

## IOWA.

FROM REV. W. A. WESTERVELT.

Washington, Jan. 22, 1863.

REVIVAL.

When I last wrote I was in Crawfordsville every night, and visiting from house to house during the day.

My object was to bring the church into such a state of mind that they might be benefitted at our approaching communion. One Sabbath while I was speaking from the words "That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish," the Lord was present to melt, mould, and transform the church into his own glorious image. While the aged Deacon was passing the bread, he spoke very feelingly of those of our number who were that day upon the battlefield. Many tears were shed, yet all felt that it was good to be there. The next Sabbath I was at Ainsworth Station, six miles north of Crawfordsville. Here I think a church can be organized the coming season. I commenced a protracted meeting in Clay, Jan. 2d. The question with me was, how could we succeed in elevating the standard of piety so that the troubles of the age would not stand in the way of the conversion of souls. We proposed to the church to hold a Sabbatical week, in other words, a week of solid Sabbaths. The church said that their own spiritual welfare would be promoted by it, but as there were so few of the unconverted residing in that place, and the times were so peculiar, they could not expect much to be done among the impenitent. Before the close of the week, they felt their weak faith rebuked, for the Lord opened their eyes not only to see the rich provision for themselves, but also to behold many precious souls yet out of the ark of safety, all around them. The Spirit came

down, and forty-seven different persons came forward for prayers. The most of these were indulging a hope when I left: so mightily the work of the Lord increased and prevailed. This was an exceedingly precious meeting to me; and the interest was not a little increased by the presence of a "contraband" preacher, whose frequent songs of Zion, and warm exhortations, and soul-felt prayers, were ever ready to aid in the good work. He said he had been trying to preach ever since he got as far as 'baker,' and he could not preach yet; but he meant to try as long as he lived. His modest, unassuming way is making many friends for the Lord's poor. Three other "contrabands" arrived the last day of the meeting.

### MISSOURI.

FROM REV. S. BLANCHARD.

Oregon. Holt Co. Jan. 28, 1863.

EMANCIPATION AND TEMPERANCE.

January the first, I addressed the people upon the subject of emancipation, about five miles south-west of Rockport. They seemed much pleased. An opportunity was given to speak in opposition to the sentiments expressed, but no person said anything. A vote was taken favoring emancipation, when all the congregation arose. At this meeting I was invited by Dr. M. of Linden, the former county seat of Atchison county, to speak there, which I expect to do this week.

• Last Saturday evening, I lectured upon Temperance, in Mound City, about twelve miles north-east of this, it being, as I was informed, the first temperance lecture ever delivered there. I preached there at 11 o'clock, Sabbath day. Last evening I spoke upon emancipation, five miles south-east of this place. Much interest was manifested by the people.

A Representative in the State Legislature, under date of January 1st, wrote to me as follows: "All the people want is light, and I hope you will spare no pains in the dissemination of it. I find the

people, or rather, members of both houses, are even, if possible, more radical\* than myself on the subject, (emancipation) and I feel very sure this Legislature will do all that can be done to rid the State of that curse that has been riding and bearing it down like a nightmare; paralyzing all its energies for the last quarter of a century and more. I thank the good Lord for what I conceive to be the dawning of a bright future for me." He further says, "We have an entire emancipation set of officers, from speaker down, a handsome majority (in both houses) of emancipationists, and a goodly portion of them for immediate emancipation."

\*He has liberated his slaves.

### FREEDMEN IN THE SOUTHWEST.

We have received many letters from missionaries and others, describing the condition and treatment of the colored people in the Southwest. There are some pleasing exceptions, but in general they are shamefully abused. Slave hunters are in some cases freely permitted to search through the encampments, and carry off those they claim as their slaves. At one time twenty-four were thus carried away from Columbus, in one group. Mr. Wright expresses his belief that there are in many places secret agents of the slaveholders, who gather up the slaves, and that some men appointed by Government to superintend the work of the people, give them up to their claimants. Of course this alarms and distresses the people exceedingly; for they dread a forcible return to their secession masters as they do death.

"A christian man told me, (says Mr. Wright) that he would rather be sunk in the Mississippi, than go back. His former master wrote to a friend living near here, requesting him to get his slaves together, as he wished to come and get them, in a few days." The slave got hold of the letter, and had it read to



him, with such advice as seemed suited to his case.

Occasionally Mr. Wright meets with instances of remarkable piety. In my visits the other day, he says,

I called on a family who have been sick some weeks. The man is a preacher, a deeply devoted christian, I think. I inquired his history, and was very much interested. He said his master whipped him a great deal for praying. In the morning, his master often found out his place of retirement for secret prayer, and would there fall upon him and beat him awfully. He continued this course until two years ago last Oct., when he was taken sick and died. "On his death-bed he sent for me to come and pray for him. I went first into the woods and prayed for him, and I forgave him *all his bad treatment* of me, and forgave it *all*, and with tears besought the Lord to save his soul. Then I went to his room and knelt by his bed, he held my hand while I prayed God to forgive him, and this I did every day until he died, but it seemed to do no good, he died in despair." He went on to say that he prayed for 16 long years that God would open the door of freedom, and at last it came. Now, said he, 'we are poor. *No wood, no food*, but our heavenly Father provides.'

Oh, if we could only have had the sympathy and co-operation of the great officials here, and the people of Ohio, so that we could have taken these people, and found them homes, where they could all have had work to do, children schooled, &c., what a blessed thing it would have been, but as it is, the poor creatures are in the greatest straits, they do not know what is before them, and wicked men are filling their minds with frightful ideas of the future, at the same time their condition is made as uncomfortable as possible.

#### MEMPHIS, TENN.

We have received an application for the appointment of a female teacher of the freed people, at Memphis, to be under the direction of Rev. J. Eaton, appointed by Gen. Grant, superintendent of contrabands the in West Tennessee. The

application, signed by three Clergymen, two of them Chaplains, says :

The facts that lead to this request are, that Miss H. offered herself, some three months since, freely, to the work of instructing the Contrabands . . . that her work has all the time increased, until now there are 3,000 "Contrabands" here; that she has been remarkably successful, not only in imparting instruction, but also in gaining an influence for good over those for whom she labors; that she cannot, much longer, continue her labors without assistance.

An accompanying letter from Rev. Jeremiah Porter; one of the signers of the application, says : Miss H. has about 100 scholars on her rolls; and he names some of the officers at that post, who give the work their approval and assistance. He adds :

On the first day of January, that Great Day in the history of this war of Emancipation, Miss Humphrey had the first school examination of colored pupils ever witnessed in Tenn., probably. I spoke of the change that a quarter of a century had wrought, since I went to Alton with the Martyr Lovejoy, to lay there, in defence of the liberty of the press, the foundations of the temple of Freedom. Canada line brought down to Memphis! . . . A revival of religious interest is in progress in the negro village. Some fifteen came forward as seekers, yesterday, and some who had been far from God, seem now converted. Miss H. was at that meeting, while I was striving in the open air, to lead a group of blacks to Christ. Many of them had been brought up from Mississippi, by our troops. Several could read, and rejoiced to receive Hymn books and Soldier's Banners.

The application in behalf of Miss H. has been granted.

#### VIRGINIA.

FROM PALMER LITTS.

REVIVAL.

Fortress Monroe, Feb. 2d, 1863.

My school at the Fort, is in quite a flourishing condition. It averages about sixty scholars per day. I am very much

pleased with the advancement they are making, both in studies and manners. I find them very attractive and easy to govern, as much so as white children. Both old and young are remarkably eager to learn. My evening school for the past week at the Tyler house, has been suspended, on account of evening meetings. I commenced a series of meetings at Hampton, one week ago. The Lord has been in our midst transforming and renewing hearts. During the past week eight profess to be born again. The Spirit's operations on this people are powerful, and their results are remarkable. Some act for a few moments as if distracted, and then seem to be changed to saints. Some sink away as if their spirit had left them, and taken its flight, for a few minutes, and when they recover, they begin to clap their hands and praise the Lord. One, last evening, quoted some passages of Scripture quite accurately, this seems the more wonderful when we consider that she is a girl only about twelve years of age.

The Lord has commenced a great and good work. A rich harvest seems ready for the harvester. May the Lord perfect a good work in the hearts of the people at Hampton. I find my labor quite severe, yet if the Lord favors me with health, I shall gladly do more. I preach once at Hampton and at the Fort, each Sabbath. I am getting very much attached to this people. Pray for me, that the Lord may use me for his glory.

#### CRANEY ISLAND.

A considerable number of colored people have been sent, recently, to Craney Island, near Norfolk. Their accommodations are very of the scantiest kind; but buildings are being erected for their use.

Mr. King wrote from there Jan. 7,

"During pleasant weather we have gathered some of the children up by the side of some building for, an hour or two, and taught them from some of the cards; and for 3 or 4 weeks

past have spent 2 or 3 evenings each week with some of the working-men in their barrack, and the time has not been spent in vain. We have not been able to teach systematically, or regularly; but I think we have done a great deal for them in distributing books, awakening a desire to learn, and stimulating them to teach each other, for there are quite a number that could read some. We have given nearly 300 Union Primers. At first we gave to any one whom we thought would learn; but soon found so many children asking, that we had to require them to know their letters first, before they could have a book, thus doing a great deal towards preparing them to enter a school and learn, or learn at home if supplied with books. We have also given some 15 or 20, Testaments. There are quite a number who could read, and they have done much in teaching the Alphabet to others.

Gen. Dix was here last Saturday, and was much pleased. He wanted Dr. Brown should go on putting up buildings, and wanted a school room and chapel put up soon; but at present, it takes all the lumber, and all the carpenters to make buildings for families to occupy. We have now over 1,700, and expect enough this week to make the number nearly or quite 2,000. Besides, I do not know how many hundreds more will be sent here as soon as they can be accommodated."

There are in our armies, many officers and soldiers who are endeavoring to promote the highest welfare of the people of color. The following extract is from the letter of a private soldier at Gloucester Point, near Yorktown, to whom we had sent a few primary books. It will be seen that he finds his reward in his work.

"Perhaps the work the Lord has given me is on this side of the river, although there are but about 64 colored people here, while in Yorktown, they number 2,500 or 3,000. What we lack here most, is a building suitable for school-room and meetings. Rev. Mr. H——, Chaplain of a regiment encamped by the side of us, is making an effort to procure a room for school and meetings, and for



the present, I shall co-operate with him. Before I formed his acquaintance, I had collected, at such hours as I could command, a little flock of "freedmen" for instruction in the first rudiments of knowledge, to whom these primers are just suited. We meet evenings, and I spend a part of the time in teaching the alphabet, then in general instruction respecting their duties as citizens, and the necessity of disarming their enemies of the argument that they are not worthy of their new found liberty; and often closing with a prayer meeting, in which they are my instructors. I can say, in truth, that I never had my spiritual nature fed and nourished, my heart led up to the gate of heaven, as in the little company that gather around me, and, having confidence in me as one of their number, worship God according to their own custom. Their forms of worship, though not imposing, have the beauty, and I may say, sublimity, which nought but sincere piety can impart. As you may imagine, I do not feel anxious to leave them, even for a wider field.

They speak of their wants at present, as mostly books and instruction, and make no complaint of any severity in their treatment.

### WASHINGTON, D. C.

A letter dated Jan. 21, written by a lady laboring among the freed people at Washington, as matron of the Hospital and the Asylum for the children, states that on Christmas day, the adults, as well as the children, partook of a festival dinner. The writer says,

"Mrs. Lincoln, our President's wife, presented the freed people with forty-five turkeys, apples, cranberries, and other good things. \* \* She has sent word that she would visit us, but the sickness is so great that scarcely any person dares come near us." There have been nearly four hundred cases of small-pox among them. The writer, and another lady, had left their boarding place, and were lodging in a rough board house, with two rooms, "more like a common stable than a common house," that they might devote themselves to the people without periling the health of their

friends. Their food is sent to them from outside.

The writer refers to the visit of a Committee of Friends, and the unfavorable impression they received concerning the hospital, saying that she does now, and always has thanked God, for the visit of that Committee, for it did them good. She accounts for the confused huddling together of the men in the women's hospital, by the falling of the roof of the men's hospital, in the midst of a great storm at night. The sick men had to be carried at once to the female department, to save their lives. She says they lay on the floor in an indescribably bad condition, but the Doctor said they could not be again removed (in order to being placed in a more comfortable condition) without danger of immediate death. The next day three of them were in a dying condition. Two of them gave a good testimony that they were going to be with Jesus. The other was speechless.

### SOUTH CAROLINA.

FROM MISS MARTHA L. KELLOGG.

Hilton Head, Lawton Place, Jan. 3, 1863.

You will excuse me for speaking a little of that of which my mind is so full.

It was impossible to be present at the grand celebration Jan. 1, but it was one of the greatest privileges of my life, the next morning after, to go to some of the cabins of the delivered ones, and rejoice with them—and from their own lips hear them say that they felt that they were free—with their earnest "bress the Lord, I thankful to God." O what a privilege to be among them, when their morning dawns; to see them personally, coming forth from the land of Egypt and the house of bondage, and to see this beautiful region redeemed to freedom. It is a joy and glory for which there are not words. Never before have I realized so much the grandeur of that passage, "Worthy is the Lamb that was slain to receive power and riches, and wisdom

and strength, and honor and glory, and blessing; or of that, "Behold I create new heavens and a new earth." Truly the heavens and earth are clothed in a new light, consecrated to freedom. I can now look upon this people, all as really free as I am, and the depression which my previous sympathy with their suspense gave me, vanishes, and I trust, with the help of God, I shall be better fitted for my labor among them.

The district in which we are located comprises three plantations—the extremes being five miles asunder—and is as favorable as any location away from the towns, for a school. In the extreme south, two miles from here, is the Baynard plantation, and three miles north, the other extreme is the Well's; from each of these, we have scholars, who come quite regularly. There are about 80 scholars, at present, divided into about 2 classes, including ages from 5 to 50. We have a regular sermon in the forenoon, and in order to accommodate those who are busy with their regular labor, we go to their homes in the afternoon, and teach them, when they are at liberty. The progress which they have made in learning to read, is all that could have been expected, I think.

They differ like others in mental capacity—but when their degradation is remembered—their success seems almost wonderful, and as a people, they are much more intelligent than I supposed. Subtracting all their faults, there remains, a heart life of no common interest, fed in many cases from heavenly springs, but which has never been injured by the hardening distinction of fashionable society, however it may have been wounded by oppression. Though shut out from reading the Word of God, they seem to have a great deal of knowledge of it, and are not only acquainted with much of its fundamental truth, but with many of its histories. I think many of them show that they have been taught of the Spirit and that their habit of prayer, is the key

to much of their life. They need much instruction in the application of the gospel—in many particulars of christian duty—especially in the training of their children, and what they now need, in their assured freedom, is education, and faithful instruction in the Bible. In other respects, I believe their inherent desire for improvement, with their capacity, will do all that is needful for them. Thanks be unto God, their freedom being granted to them by the glorious 1st of January, the others we have full reason to believe will not be denied them.

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FROM MRS. F. S. WILLIAMS.

St. Helena, Jan. 8, 1863.

The boxes of Bibles and Testaments came this morning, having been detained in Beaufort a good many days. We are very glad to get them. The people will be glad too, and already crowds of them have flocked in to see the books from "the Norf." We shall gladly commence the work of distributing them, placing one in each family, and they will be thankfully received. Every man, woman and child seems *eager* for a book, and *determined* to learn to read. Of course, many of them are *very dull*, but they do try, harder far than do our white children, I think.

There is a great field for work here, larger than I had dreamed of. There are over a thousand people at the village, and our school numbers a hundred and fifty. When Spring opens, many of them will be scattered on the plantations, but this village is to be kept as headquarters for them. As fast as they come, they will be sent here, so we shall always be full. We have a day-school, keeping the children *four* hours only. It seems long enough, as there are few of them able to read, and they do not study much by themselves. We teach them some from cards, and have them sing a good deal. They enjoy it, and can already sing very nicely. So far as we have been able, we have supplied them with books. Besides



the day-school, we have an evening school for the old people. They come in crowds, and are eager to learn—they say they want to know how to read the Bible. They are a loving, simple-hearted people, eager to learn, and very thankful to us for any help. "I tank you much, Massa." "You be very kind, Missis." "Me loves you very much," &c., are their responses for our words of help to them. And their prayers for their young white preacher from the "Norf," and for their teachers, are sometimes very touching. They love us, and I hope we may do them much good.

There are only eight white people here at the village, beside the picket guard. There is one teacher beside us, a Mrs. Clark, from Boston. Most of the white people we meet are such as we might expect to see working in a good cause. Most of them *love* their work, I think. We do, and are happy. I wish you could see our full school, our little church with its sable worshippers, and could listen to their singing. I know your hearts would rejoice. These poor people pray earnestly for the kind Society that send them such nice books, and they love the "North-land" as they call it. They *will* work their way up, I think, but it will be slow, hard work. Slavery has *crushed* them clear into the dust. Gen'l Saxton came over to see us to-day. He is a noble man, and dearly loved by all the negroes.

#### AN OPPORTUNE PROPOSAL.

An old friend in Wisconsin has sent us the following, to which we invite the attention of all our readers, and the responses of those to whom God has given the ability. The command is;—"Go ye into all the world." We hope therefore that the excitement of home scenes, may not lead any to forget the duty we owe to the distant heathen.

RAYMOND, Wis., Dec. 26, 1862.

Having read of a pressing call to send a reinforcement to the Mendi Mission in Africa,

and that mission having a warm place in my heart, ever since its commencement, I beg the privilege to be one of twenty in raising two thousand dollars for that purpose. I trust there may be more than that number who have watched the crowning blessing and sealing type of the Holy Ghost, that have rested upon the labors of that mission, who will be ready to say, Yes, Lord, permit me to help; and I trust others will say, "Here, Lord, send me."

If we truly feel that the silver and the gold, the cattle upon a thousand hills, and the prairies, are His; and, as faithful stewards, cast into the treasury of the Lord, the work will be accomplished.

A call for re-enforcements to any mission station is sweet music to my ear, because it brings me to think of what God has wrought among the heathen. I trust that He who opens the heart to give and pray, will raise up a band to go and assist in this great work of leading the Africans to Christ.

I enclose you a draft of one hundred dollars, for this purpose.

GURDON JUDSON.

#### NOTICE TO DONORS.

Persons making remittances, or sending packages, are requested to address their letters to *William E. Whiting, 61 John Street, New York*, not to Lewis Tappan, as heretofore. Money had best be remitted by Bank or private drafts, in all cases where it is practicable. Persons sending clothing are requested to give notice of the same by letter. Acknowledgments of money will be made by letter immediately after its receipt, when the amount is \$3 and upwards; also of goods by letter; both money and goods will be acknowledged in the paper each month.

L. TAPPAN, *Treas.*

#### RECEIPTS

From Jan. 1 to Jan. 31, inclusive.

##### MAINE.

Bangor. First Parish S. S. 33.30, Central Ch. S. S. 25.79, Individuals in Hammond St. Ch. (of which S. J. L. 1.) 4 by James Allen	63 09
Belfast. I. L. Hayner 2, N. Mansfield and A. Perry 1 ea., by Rev. W. Parker	4 00
Browns Corner. J. Fairfield, by Wilder & Co.	1 00
Brunswick. M. Cram	5 00
Camden. Cong. Ch. 23.68, Jonas and Abner Howe 2 ea., by A. Buchanan, <i>Treas.</i>	27 68
Cumberland Centre. N. L. Humphrey 2, Rev. E. S. Jordan, R. Sweetser, W. Shaw and M. Frothingham 1 ea.	6 00
Farmington. Dea. Shorey, by Rev. R. B. Howard	1 00
Foxcroft. K. Drake	5 00
Fryeburg. Mrs. S. F. B.	25
Hallowell. Ch. Contribution, by S. Page	15 00
Kendall's Mills. Hon. E. Davis	1 00
Litchfield Corner. Mon. Con. Coll. 10, Individuals 50c, by Rev. D. Thurston	10 50
New Sharon. Dea. J. P. Thwing 4, O. H. Berry 3, Moses Drew 2, Rev. J. E. Adams 1,	10 00
North Dixmont. Otis G. Howe	4 00
Norway. W. Frost Jr.	1 00
Orland. Cong. Ch. by J. Buck	28 20
Pembroke. Z. L. Henry	1 00
Vassalborough. T. Carlton	3 00

Winthrop. S. B.	25
Woolwich. J. Stinson, R. E. Curtis, E. Carlton and N. G. Gould 1 ea., by J. Percy	4 00
NEW HAMPSHIRE.	
Amherst. L. and L. M.	25
Antrim. Individuals, by Imla Wright	4 00
Canterbury. J. C. W., by P. W.	50
Concord. J. Moulton Jr.	2 00
Dalton. Cong. Ch. 7, Individuals 1, by Rev. G. W. Stinson	8 00
Dunbarton. T. W.	50
Dover. G. Q.	50
Fitzwilliam. E. Potter 2, J. Batcheller, H. Whit- temore and S. Potter 1 ea.	5 00
Francestown. Cong. Ch. and Soc. to const. DEA. CALEB WESTON L. M., by Rev. Chas. Cutler	34 07
Great Falls. First Cong. Ch. by E. J. Lane, Treas.	19 91
Gilsom. Rev. E. A. 75c. A. W. K. 25	1 00
Hancock. J. Davis 1.29, Dea. J. Kimball, D. Hills and Dea. A. M. Clarke 1 ea., Others 5.31,	9 60
Hillsborough Bridge. Dea. S. Morrison 1.25, J. Dutton 1	2 25
Hollis. Estate of Rev. Noah Emerson, deceased	78 00
Jaffrey. J. D. Gibbs	1 00
Keene. Isaac Rand 15, L. Joslin and A. Duzen 2 ea. S. Woods 1.25, E. Rand, G. P. Drown, L. F. Rand and Miss A. R. Metcalf 1 ea., Mrs. N. B. 25c	24 50
Lebanon. A. A. and T. C. 25c ea.	50
New Ipswich. Geo. Sanders 11, Mrs. S. Thayer and J. Nutting 2 ea. E. C. Sanders, T. Davis, Mrs. L. Chandler and Dea. J. P. Clark 1 ea., Others 1.50, by Wilder & Co.	20 50
North Branch. Mrs. S. P. Wallace	1 50
Sanbornton Bridge. Dea. S. S. M., and P. W. 50c ea.	1 00
Wilton. E. A.	25
Winchester. J. Burbank 5.25, M. Saben 2.25, Cong. Ch. and Soc. 2.91, S. W. Buffum 1	11 41
VERMONT.	
Charlotte. P. E. H.	50
East Berkshire. Cong. Ch., by Rev. E. J. Com- ings	22 00
Eden. M. Basset and W. C. Atwell 1 ea.	2 00
Enosburgh. G. G. Williams 3.25, T. P. Baker 3, J. B. Fassett 2.25, E. B. Williams 2, G. S. Fas- sett, F. Perkins, J. P. Baker and F. Leach 1 ea., Others 50c.	15 00
Fayetteville. T. R.	25
Granby. A. Appleton 4, Mrs. N. Appleton and A. W. Rice 1 ea.	6 00
Greensboro'. A. C. Babbitt, P. M.	1 00
Milton. Mrs. S. Mears	1 25
Middlesex. Mrs. H. Somerville	3 25
North Cambridge. John Kinsley, by M. Safford	5 00
Pomfret. S. Conant	1 00
Roxbury. Samuel Robertson	125 00
Springfield. N. Safford	1 00
Tyson Furnace. I. Pollard	1 00
Waitsfield. T. Reed 5, A. Russ 2, C. Prentiss, H. Hawley, C. E. Joslin, Rev. L. Prindle and R. Bucklin 1 ea., Others 2.50,	14 50
Weston. Mrs. R. S. Clayton	1 00
West Randolph. B. Durkee 1, W. B. C. 25c	1 25
MASSACHUSETTS	
Amesbury and Salisbury. Union Evan. Ch. and Soc., by N. Worthen	27 00
Amesbury. Mrs. E. Griffin 4.50, Mrs. M. Morrill 3, M. A. P. 50, D. C. B. 25c. A. L. B. 50c	8 75
Amherst. Gent. and Ladies' Benev. Ass'n by G. Cutler, Treas.	19 00
Andover. Mrs. S. P. Kendall	1 25
Ashburnham. Miss H. Crosby for Home M.	3 25
Ashland. D. Rockwood	2 00
Ashleyville. Samuel Smith 11.50, Dea. H. Smith 2, Others 50c	14 60
Beichertown. Mrs. M. T. Walker and Miss E. Walker 2 ea. C. L. Washburn 1, S. Allen 1	6 00
Boston. Charles Nichols to const. MISS LUCY B. NICHOLS L. M.	30 00

Boylston. Contributions (in part), by Rev. A. H. Ross	25 00
Bridgewater. L. Damon	1 00
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Cambridgeport. "A Friend" by Mrs. S. J. Tap- pan	1 25
Carlisle. A. Parker by Wilder & Co.	1 00
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Chicopee Falls. Miss E. C. C.	50
Conway. Mrs. M. C. Tilton 1, Mrs. R. F. by H. E. M. 25c	1 25
Cordaville. R. D. N.	27
Cotuit Port. Capt. A. C. Childs	1 00
Cummington. J. Loud, W. Packard and Rev. J. J. Dana 1 ea.	3 00
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East Longmeadow. E. Taylor, by M. W. Fay	1 00
East Marshfield. Rev. D. D. Tappan	3 00
East Windsor. Mrs. M. R., by E. C.	25
Globe Village. F. C. L., by Wilder & Co.	25
Granby. Cong. Soc., by Wilder & Co.	15 00
Hampshire. "An old Friend"	702 31
Hanover. Mrs. L. Wilder 5, J. M. W. 25c, Mrs. C. C. 50c	5 75
Haverhill. Mrs. M. B. Jones 10, A. H. Clem- ent 3	13 00
Haydenville. Ch. Contribution 42, Dr. W. M. Trow 10, bal. to const. Dr. WILLIAM M. TROW and FRÉDERICK W. MORE L.M's. by E. Graves Treas.	52 00
Holliston. Mrs. H. N. J. and Mrs. W.	50
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Malboro'. Union Ch. and Soc., by Wilder & Co.	40 00
Millbury. First Cong. Ch. and Soc. 45, by Rev. E. Y. Garrette, S. B. by J. C. 50c	45 50
Newburyport. C. and E. S. Butler by Wilder & Co.	10 00
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Newton. Eliot Ch. and Soc. to const. DEA. JO- SEPH N. BACON, DEA. JOHN WARNER and MRS. ELIZABETH F. TROWBRIDGE L. M's., by E. Woodward	73 00
North Amherst. Cong. Ch., by C. H. Bangs, Treas.	5 00
Northampton. Mrs. Joseph Warner	6 00
North Becket. A. Abbot	1 00
North Brookfield. Mon. Con. Coll. 3.25, Mrs. T. H. Tucker and C. Duncan 3 ea. J. R. Rogers 2, "A Friend" 1, Others 1.25, by H. Knight, Treas. A. W. Johnson 2,	15 50
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North Sandwich. Mrs. S. Gibbs, by E. Hallett	1 00
Petersham. C. A.	50
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Springfield. G. B. Kilbon 4, Mrs. R. Kilbon 1, Mrs. M. K. Lombard 3.25, M. W. Fay 2, H. Pease 1, Individuals 1.50 by J. Cooley, Mrs. O. D. 25c	13 00
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Stockbridge. Mrs. L. B. Bidwell 10, Mon. Con. Coll. 3, I. Bassett 2, by Wm. Whitney	15 00
Stoughton. Mrs. B. E. C.	1 00
Townsend Centre. C. W.	25
Ware. Dea. M. Lewis, Mrs. H. E. Tuttle and Miss E. A. Gould 1 ea., Others 2,	5 00
West Cummington. E. C.	75
Westborough. Mrs. G. C.	50
West Duxbury. Mrs. J. Peterson	1 00
Westfield. E. Tallmadge	1 00
Westhampton. Cong. Ch. 13.88, Francis Loud 10	23 88



West Medway. Cong. Ch. and Soc., by Wilder & Co.	3 50
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West Sandwich. E. Hallett 10, Mrs. K. S. Swift 2	12 00
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Whately. Dea. David Sanders to const. REV. J. W. LANE and LUCY B. WAITE L. M'S.	60 00
Wilbraham. Miss L. D. M.	50
Williamsburgh. J. W. Hyde	1 00
Winchendon. E. Butler	1 00
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Pawtucket. R. B. and H. R. W. 50c ea,	1 00
Providence. M. E. Torrey	1 00

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Cromwell. Dr. I. Hutchison	5 00
East Avon. Cong. Ch. by Rev. E. D. Murphy,	19 00
East Woodstock. H. C., by Rev. E. H. P.	25
Farmington. First Cong. Ch. for Foreign M. (of which Amos Hawley 30 to const. MISS MARY O. RICHARDS L. M.) by Wm. Gay,	92 17
Goshen. S. I. and H. B. 50c ea.	1 00
Granby. W. L. C.	25
Greenwich. Second Cong. Ch. 48, by L. P. Hubbard, Jonas Mead 10,	58 00
Guilford. Mrs. S. Fowler	2 00
Hampton. Dr. D. Hughes 3, G. W. Eastman and wife 2, E. S. Fuller 2,	7 00
Hartford. J. H. Trumbull 5, M. Hall 2, H. B. C. 25c	7 25
Hartwinton. Jason Skinner 20, Mon. Con. 1, by E. Burwell,	21 00
Hotchkissville. Mrs. R. Mitchell	1 00
Killingly. Mrs. J. A. Atwood	1 00
Killingworth. Mrs. J. B. Parmele and Family	2 25
New Britain. A. Belden	1 00
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North Haven. B. Hartley, Dr. A. Lord and N. W. Brown 1 ea, S. A. Orcutt 1, "A Friend" 1,	5 00
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South Britain. "A Friend"	5 00
Southington. C. Hart	2 00
Stamford. J. Robinson	1 00
Stratford. Miss A. Judson 8, G. T. Judson 5,	13 00
Suffield. The Misses Gay	2 25
Terryville. "Cash" 1, E. P. 25c.	1 25
Waterbury. S. B. Minor	1 00
Watertown. M. E. Bassette	1 00
West Brook. Cong. Ch. by A. Bushnell	31 02
West Killingly. W. B. Sprague	5 00
West Meriden. Edmund Tuttle 20 & Individuals 1	21 00
Wethersfield. A. Cadwell 3, H. Butler, C. Coleman and J. Dickenson 2 ea, W. Willard, M. Butler, Mrs M. Francis and Mrs. G. Stillman 1 ea, Others 5, by G. Stillman,	18 00
Windsor Locks. Mrs N. P. and Rev S. H. A. 50c ea,	1 00
Winsted. Wm. C. Phelps 3, D. Bird 2, S. Mallory, E. E. Gilman and E. Baldwin 1 ea.	8 00
Woodbury. Judah Baldwin	67 00

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Carlton. H. C. Sanford	1 00
Champlain. Mrs. G. V. Hoyle 5, W. F. R. 50c	5 50
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Clinton. G. Butler	1 00
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Coveutry. Mrs. E. A. Hoyt	2 00
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East Clarkson. E. Wadhams, by E. Clark	1 00
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Gaines. L. A. Sanford 11, W. Lyman and W. O. Frost 5 ea, A. Backus, W. Ainsworth, A. Hutchinson and Rev. W. T. Richardson 2 ea. D. Stanley, A. J. Rowley, E. McKennan and E. Biddleman 1 ea, J. P. W. and A. B. A. 50c ea, (10 of which sent in Decr. and ack. in Feb. number from W. T. Richardson) to const, REV. W. T. RICHARDSON L. M.	24 00
Geddes. Dea. G. Lawrence by A. Bates	5 00
Greenfield. J. F. by Rev. J. L.	25
Greenwich. Individuals by C. J. Gunn	1 00
Greigsville. S. D.	25
Groton. Wm. Woodbury and Wife 5, Mrs. R. Welton 2, Dea. Crain and B. F. Pratt 1 ea, by Dr. C. Chapman	9 00
Groton City. J. Howland and L. D. Bliss 2 ea,	4 00
Hamilton. Second Cong. Ch. S. S. by A. Smith	10 13
Harpersfield. W. M. Merriam 1.40, G. F. Davis Dea. I. Hubbard, O. Peck, M. A. Dayton and Miss J. Brown 1 ea. Coll. Cong. Ch. 60c	
Rev. H. Boies 2, Mrs. M. Dayton, Mrs. M. Boies and Mrs. S. Hotchkiss 1 ea,	12 00
Harpersville. S. H.	50
Ithaca. H. S. and S. J. 25 ea.	50
Jewett. W. C. Jones 1, A. P. and Others 1	2 00
Knowlesville. Dea. Wm. Knowles 20, D. Hood 2,	22 00
Lakeport. W. C. Bushnell and L. Williams 1 ea, by S. Mead	2 00
Laona. Mrs. L. Hempstead	2 25
Ledyard. "A Friend"	75
Lenox. Mrs. P. Fowler, by J. A. Wilson	10 00
Le Roy. Cong. Ch. by Rev. W. Dewey	3 00
Lima. Miss D. A. Phillips 4.25, C. Deal 2, G. Sprague, Mrs. M. Sprague, E. Salmon and A. D. Miner 1 ea. for Home M, Mrs. B. W. P. 25c	10 50
Lockport. A. Holbrook	1 00
Lovellville. Mrs. L. A. Wickes and Others 50c ea,	2 00
Madrid. C. A.	50
McConnellsville. Mrs. A. B.	27
McLean. Dr. C. Chapman and Wife	5 00
Mecklenburg. Rev. H. E. Woodcock	3 00
Mexico. Dea. C. Wheeler 5, Geo. Wheeler 2.25, A. W. 25c	7 50
Newark Valley. Geo. M. Chapman	1 00

New York. "Broadway Tab. Ch. Coll. 7.25 by M. B. Holmes, Treas. Edgar Ketcham 5, M. Merritt 1.06	13 31
North Pitcher. D. D. Eldridge, deceased by Rev. J. H. Nason	5 00
Nunda. Mrs. H. Ashley 1, C. B. W. 25c	1 25
Oneida Lake. Seba Mead 9.25, Mrs. C. Kelsey, 1, H. H. 25c	10 50
Otisco. Coll. by John C. Hitchcock	40 00
Parma. E. Clark 4.50, H. C. 50c	5 00
Patterson. C. T. Pudney	2 00
Pekin. Mrs. Wm. Towsley	5 00
Penn Yan. M. Hamlin, G. Benham, Mrs. A. Miller, Mrs. C. White, Miss R. Carson, Mrs. E. Olmstead, E. Olmstead and H. Bradley by L. Munger, \$25.87 C. W. 54c	26 41
Peterborough. James Barnett 10, Ladies Sew. Soc. by Mrs. E. R. Barnett 2,	12 00
Port Chester. Capt. G. A. Palmer	5 00
Port Leyder. A. K. Merwin	1 00
Prattsburgh. H. A. and R. W. H.	5 00
Ridgeville. L. M. by S. M.	50
Rochester. Mrs. R. A. Lester 50, C. A. and J. H. 50c ea, R. DeF. 25c, Mrs. W. A. 25c	51 50
Rock City Falls. B. C. by Rev. J. L.	25
Sag Harbor. Chas. N. Brown to const. REV. ED. WARD HOPPER L. M.	30 80
Saratoga Springs. N. Hickok	1 00
Saratoga. Individuals by Rev. J. Lowrey	75
Saugerties. J. Van Gelder	1 00
Silver Creek. Rev. C. M.	50
Sodus. Mrs. E. C.	25
Somerset. A. C. Miller	1 00
Spencerport. D. Kilborn, A. Webster and E. S. Livingstone 1 ea, S. B. Palmer, by E. Clarke 1,	4 00
Springville. L. Weber	1 00
Strykerville. Rev. J. A. Allen 16, M. Warner 5, P. Hogan 3.67, D. Hotchkiss 2, Dea. M. Warner 1, by Hon. A. Woodruff	27 67
Syracuse. Mrs. C. C. Clarke	1 00
Taylor. Miss N. Wire	1 00
Troy. P. P. and E. C. Stewart	10 00
Utica. C. Hurlbut	2 00
Vermont. Mrs. M. A. Sears	5 50
Walton. G. W. Fitch	1 00
West Camden. Cong. Ch. Coll. 5.50 bal. to const. REV. ELIJAH GAYLORD L. M. Mrs. L. A. S. 50c by Rev. L. E. Bates, Mrs. N. C. 25c	6 25
Westmoreland. Wm. Newcomb	3 50
Williamsburgh. Miss M. A. C.	50
Williamstown. Mrs. R. T. Comstock	1 00
Wilson. R. C. Holmes and Jas. Small 5 ea,	10 00
Wyoming. Wm. Durfee	10 00

## NEW JERSEY.

Newark. Thomas Lafon M. D.	25 00
Newark. First Cong. Ch. to const. REV. GEORGE BROWN L. M. by Rev. W. B. Brown	54 00

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Clark. Mrs. Elizabeth Dickson 10, Miss E. W. Dickson 3, Mrs. D. I. Stewart 2, for <i>Mendi M.</i> , by S. P. Stewart	15 00
Clayville. Individuals, by J. McFarland	75
Cooperstown. Mrs. P. W. P. W. by C. H.	25
Good Intent. Individuals, by J. McFarland	75
Johnstown. M. Hindman	4 00
Limerick Bridge. A. Leupold by G. Wanger	1 00
Meadville. W. F. Clark 5.25, Hon. J. W. Howe 1	6 25
Mercer. W. Alexander 2, J. R. H. 25c	2 25
New Bedford. M. I. Johnson 4, D. Johnson and Others 1	5 00
Oil City. E. D. Loomis	10 00
Pottstown. G. Wanger	1 00
Weissport. Rev. S. G. R.	50
West Alexander. Mrs. J. Davidson 1, Mrs. E. W. by J. McFarland 25c	1 25

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Baltimore. Mrs. R. Copeland, by Anderson Bros.	5 00
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## VIRGINIA

Near Fredericksburg. Jay Nettleton	5 00
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Ashtabula. U. Goodwin	4 00
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Green. E. R.	25
Hiram Rapids. Z. H. by Rev. J. M. F.	50
Hudson. M. L. Edwards	3 00
Kingsville. B. S. Noyes 1, Others 1,	2 00
Jersey. Mrs. L. Sinnet	1 00
Kelloggsville. E. S. Warner	1 00
La Grange. R. Humphrey	2 00
Lee. Dr. J. A. Bingham	5 00
Lodi. H. S. C.	25
Mallet Creek. Rev. I. W. Brintnall	1 00
Medina. L. M. P. and S. F. J. 25c ea, Miss M. E. C. 25c	75
Monroe Centre. Miss L. M. Kellogg 1, Mrs. U. H. 50c	1 50
Mount Vernon. Estate of James McGibeny, J. N. McGibeny Ex. by Rev. T. E. Monroe	185 00
Newark. Mrs. J. C. Wheaton	3 00
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Warren. By Mrs H. A. Hapgood Fifteen Bbls. and four boxes of C. (val. 400.), Cash	46 65
Willoughby. By Miss A. A. Irwin, Five Bbl's of C. (val. 100.), Cash	13 50
Windham. Five Bbl's of C. (val. 153.), Cash	26 28

Total \$3,846.48

LEWIS TAPPAN, Treas.

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